Missions, Foreign - 1925.

BLACK EVANGELIST CONVERTS HEATHEN

Find Community of Christians in Africa.

WORK OF "NEGRO ELIJAH"

British Missionary Tells of Remarkable Work of Former Laborer Among African Tribes. Built 150 Churches.

(From the World's Bureau.)

LONDON, June 20.—A community of more than 22,000 black Christians, whose existence was unknown to any of the regular Christian churches has been discovered in West Africa by the Rev. W. J. Platt, chairman of the Wesleyan Methodist Mission in French West Africa.

The Rev. Mr. Platt, who is home on leave, describing his find, said that the dictum of the ancient philosopher Pliny, that Africa will always provide something new, still holds good, but few more gratifying surprises could await a clergyman than the discovery of a Christian community at a time where there should only have been pagans and devil worshippers.

Two years ago Mr. Platt was stationed at Porto Novo, a mission in the Lagoe district, and in consequence of a French colonial government order against the use of the Yaruba dialect by some of his flock who reside in French territory, he went to investigate. Passing through a district little traversed by whites or other travelers, he was astonished to find native villages full of Christians, who received him gladly and hailed him as a well-sent teacher.

The extent of their knowledge of Christianity was not great, but their zeal and hunger for further instruction was unmistakable, according to the missionary. They had set aside a Sabbath day and attended their churches twice on Sunday, conducted services, the meaning of which they were hardly aware, and sang hymns, the wording of which meant nothing to them. A speedily arranged open air service, organized for Mr. Platt's benefit, produced a congregation of 12,000 devout worshippers, and the preacher found there were many more thousands of worshippers in more remote districts.

Laid to "Black Elijah."

Inquiring into the origin of this unsuspected Christian community, Mr. Platt found that it owed its foundation to a black evangelist named William Wade Harris, who was formerly a laborer in the employ of the Elder Dempster Shipping Company. Coming under the influence of Christian teaching, he returned to his native country, Liberia, to denounce the superstition and idolatry of his own race. Like Joan of Arc he saw visions and heard voices and in a short time he established an amazing influence among the natives.

The most amazing thing to Mr. Platt and other missionaries is that this influence has been permanent. It is more than 10 years since the black "crusade" first swept through French West Africa, fiercely denouncing superstition, witchcraft, cannibalism and ju-ju worship, and many of the communities received only one or two visits from him. Always he preached that more teachers would come, and the converts loyally kept up the religion he had taught them pending the arrival of such teachers.

One hundred and fifty churches in as many villages, and for the most the black evangelist procured a copy of the Bible. For the others he ordered his converts to procure Bibles, and this they did, some being in the English, some in French and other languages. Every church has its Bible now, but none of the congregation can read it.

Has No Dream.

Harris, who is variously known as "Prophet Harris," "The Black Elijah" and the "Black John the Baptist," ranges all up and down the west coast of Africa, and has proved the most remarkable black evangelist in modern history. He is entirely disinterested, and has never made a penny out of his teachings, taking only food and a resting place for the nights from his disciples. Tirelessly he has preached his way from Cape Palmas to the Ivory coast, making innumerable converts.

"I have never met Harris," said Mr. Platt, "but I hope to do so on my return to West Africa this fall. Harris rarely visits the haunts of the white men, and after the discovery of this great community in the Grand Bassam, country, I should not be surprised if he has established either communities further afield, in other equally little suspected spots."

The Wesleyan Methodist Missionary Society is sending out new missionaries to continue the teaching of Prophet Harris' converts, and an evangelistic college is to be founded at Dabon. A training college at Porto Novo will be opened this year. The population of the Ivory coast is one and a quarter millions, and the new missionaries are hoping to find large tracts of ground well prepared for them by "The Black Elijah."

Greensboro, N. C.,
Advocate
NOV 26 1925

STUDY TO SPEED UP AFRICAN MISSIONS

Movents looking toward a closer cooperation between missionary, government, scientific and commercial agencies toward the development of African Negro culture and of a higher civilization founded upon the values in that culture, toward a concerted effort to wipe out the sleeping sickness in central Africa, toward applying to African educational methods the accumulated experience gained in the education of Negroes in the United States, and towards a central bureau for the study of African languages and for assisting in the production of a suitable literature in these tongues—all these movements were inaugurated at the Africa conference held in the Kennedy school of missions, Hartford, Conn., October 30 to November 1, under the auspices of the committee of reference and counsel of the Foreign Missions Conference of North America.

More than 100 African missionaries, board officers and educational authorities from the United States were in attendance. Dr. Thomas S. Donohugh, chairman of the Africa committee, and associate secretary of the board of foreign missions of the Methodist church, presided. Among the authorities present were J. H. Aldham of London, and Dr. A. L. Warnshuis of New York, secretaries of the International Missionary Council; Dr. Thomas Jesse Jones, chairman of the commission of the Phelps-Stokes foundation which recently made a study of educational conditions in East Africa; Dr. Homer L. Shantz, pathologist of the United States Department of Agriculture; Dr. E. C. Sage of the General education Board; Dr. J. H. Dillard of the Jeanes and Slater funds for the education of American Negroes, and Prof. D. Westermann of the University of Berlin.

Can Stop Sleeping Sickness.

Perhaps for Africa the most important and far-reaching feature of those three days was the announcement by Dr. Mable Pierce of the Rockefeller foundation that after six years of experimentation the foundation is ready to pronounce the success of its new cure for sleeping sickness. "Tryparsamide," the only known effective remedy for the disease, is now on the market, its efficacy in the most severe cases seems assured by numerous tests over the years, and the world may look hopefully to the early eradication of the dread disease from off the African continent.

While the remedy is at hand it is very costly and the treatment of one person extends well into a year's time. The problem now faced by the Rockefeller foundation and others interested in wiping out sleeping sickness is to find the agency for carrying on the work. Shall it be through the separate governments in Africa, through the missionary and philanthropic agencies, or through some agency set up by the League of Nations? That problem will engage the attention of the foreign missions conference and other agencies this winter.

New Basis for Education.

Mr. Oldham pointed out that the pouring of European and American capital into Africa since the World War has given rise on a gigantic scale to all the capitalistic problems of the west, all the political, racial, educational, social and cultural problems which have for generations been awaiting solution in America and in Europe. "We are living in a fool's paradise," he said, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—econimc, poltical, governmental—which are changing the whole life of Africa. Industrial, commercial and governmental forces are now having a great influence, and there ought to be a greater co-operation between these agencies of civilization and the missionary and educational bodies working on the continent."

One of the most important questions raised at the conference was "What kind of an education should we give the native African?" Several speakers pointed out that the purpose of schooling should not be to make "pale copies of western peoples" but to give the African a knowledge which would enable him to live better in his native village, to improve his health and the sanitation of his village, to understand and to use the mineral and vegetable resources of his own neighborhood, to improve the home and family life, and all the while to preserve those values which are to be found in his own civilization, such as music, Negro history, art, and the like. This, it was pointed out, required the development of a new method of teaching, based on conditions and experiences in the native village, rather than book lessons based on European experiences and of little if any value when the boy or girl returns from school to take up life in his own community.

Bureau of African Languages.

Mr. Aldham and Prof. Westermann announced that there is under way a plan for the organization of an "International Bureau of African Languages and Culture" in which mission boards of America, Europe, and Africa and learned societies from all parts of the world will co-operate for the study of the languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translation work. One of the first activities of the proposed bureau would probably be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc., —in a basic tongue and founded on African experience and conditions; it would then be translated into various tongues and dialetes.

Studying Educational Methods.

Announcement was made that the Carnegie foundation has given the sum of $37,500 to the Jeanes fund officers for the purpose of extending the work of that fund into Africa. It will be used in providing for supervising teachers. James W. C. Dougall of Scotland, who has traveled extensively in Africa studying educational conditions, has been sent out to Kenya as the first educational director under this fund. American missionary and other agencies are sending to Liberia to study educational conditions James L. Sibley, who has had a number of years of similar experience in Alabama among the Negro schools; it is expected that he will later make recommendations for the future of school work of missions in that country.—W. W. Reid, in Christian Century.

Modern Life in Congoland

REV. JOHN M. AND MRS. SPRINGER have been representing the Methodist Episcopal Church for over twenty years in the Belgian Congo, and they have seen extraordinary changes during that period. Mrs. Springer recently wrote: "Cannibals and Ford cars! Sounds rather incongruous, doesn't it? But the motor car is rapidly penetrating the remotest regions of the Dark Continent and the cannibals can already hear the warning honk, honk. Yes, and what will you say when I tell you that I had the white children of my Sunday-school here on New Year's and gave them all the ice cream and cake they could eat! Motor cars, ice cream, what next? This is a very different Africa from the one to which we came more than twenty years ago. On the streets one sees white ladies and black maidens dressed alike in the latest fashion. We are very up-to-date even to a lack of morals. It would be very enlightening to know how many white people there are in this place who pass for man and wife that really have legal partners elsewhere in the world. Flagrant examples of drunkenness and immorality have their effect most emphatically on the native population. But we are glad to say that there are many of the natives constantly coming to us and saying, 'I am tired of living in sin and wickedness and I want to turn to God.' And turn they do by the scores and hundreds. That is what makes missionary life endurable, and that only. Neither motor cars nor good, comfortable houses, nor plenty of

only begotten Son, our Lord. When this incident was mentioned, a day or two later, another Christian, who, in the same spirit, will not let his name be mentioned, promised to give as [illegible] $25,000 toward [illegible]

Africans Organize Missionary Society

A home missionary society, to be known as the "Society to Aid in Evangelization," has been organized by the African Christians in Quessua, Angola, Africa, according to a report made by Mrs. R. B. Kipp, missionary of the Methodist Episcopal Church in that district to the Board of Foreign Missions.

These African Christians have raised a sum of money sufficient to cover the expenses of sending one of their own pastors to a distant outpost in a section of Angola where the Methodist Episcopal Church is not at present working. They propose to continue to help send out this and other home missionaries in years to come.

"People are coming to us from long distances asking for teachers and pastors," says Mrs. Kipp. "This last week two men came a distance of forty miles with the news that 130 of their fellows had given up their idols and want someone there to teach them. They say that if the present location of their village does not suit the missionaries, they will indicate another to which they will move. At another point where there is a cluster of small native villages which have hitherto been considered heathen, twenty-one men have promised to begin building at once a house for chapel and school, if we will send a teacher. The women and children want help also. At Quessua, after several days of prayer and preaching and instruction, 199 persons were added to the roll of preparatory membership in the Methodist Episcopal Church, and twenty-seven were received into full membership recently."

Mr. and Mrs. Kipp have just ended twenty years of mission service in Africa. Mrs. Kipp was born in Adams, Massachusetts, and entered missionary service from Lowell, Massachusetts. She is a graduate of the Adams high school and of the Deaconess Training School in Boston. She was a teacher of music and church organist in Adams, Massachusetts, before her appointment as a missionary.

NEW YORK CITY TIMES
MAY 8, 1925

MGR. JOHN E. BURKE DIES AT 73 YEARS

Foremost Mission Worker Among Negroes in the Roman Catholic Church.

Monsignor John Edward Burke, of the Roman Catholic clergy in the United States the foremost worker among negroes and for the last eighteen years Director General of the Catholic Board for Mission Work Among the Colored People, died last evening at his residence, 134 Rich Avenue, Mount Vernon, at the age of seventy-three. All but five of his forty-five years in the priesthood were spent among colored people.

Born in Brooklyn, Monsignor Burke was educated at St. Francis Xavier College on Sixteenth Street and at the American College in Rome. Not long after his ordination at Rome in 1878 he asked to be assigned to colored parishioners. He made his home in a negro district in this city, took his meals in negro restaurants, and in 1885 established the Church of St. Benedict the Moor in West Fifty-third Street. The next year he founded the St. Benedict's Home for Destitute Negro Children at Rye, N. Y.

NEW YORK CITY POST
MAY 8, 1925

MONSIGNOR J. E. BURKE

Director of Catholic Work Among Negroes for 18 Years, Dead at 72

Mgr. John Edward Burke, director general of the Catholic Board for Mission Work Among the Colored People for the last eighteen years, is dead in his seventy-third year at his home, 134 Rich avenue, Mount Vernon.

He was born in Brooklyn and educated at St. Francis Xavier College and at the American College in Rome. Shortly after his ordination in 1878, he asked to be assigned to a negro parish. He established the Church of St. Benedict the Moor in West Fifty-third street and the St. Benedict's Home for Destitute Negro Children at Rye, N. Y.

DONATE SUM FOR SCHOOL IN AFRICA

NEW YORK, June 11.—The Carnegie Corporation has appropriated $37,500 toward the establishment in Kenya Colony, Africa, of a school for Negroes. The school will train natives to serve as visiting teachers in the small "bush" schools in accordance with the system devoloped in the southern states of this country by the Jeannes Fund. The appropriation is made from a special fund which the Carnegie Corporation has for the promotion of education in Canada and the British Colonies. The gift is the result of a recent report made by the Phelps-Stokes Educational Commission to East Africa. James W. C. Dougall, who served as Secretary to the commission while it was in the field, will establish and direct the new school, which will be the first of its kind in Africa. Mr. Dougall is now taking special courses at Teacher's College, Columbia University. He will sail for Africa next fall.

MISSIONARY IS FULLY EQUIPPED; BACK TO AFRICA

Mission Ship Sails With $10,000 In Supplies For Natives

NEW YORK CITY, March 26.—Ladden with what is perhaps the most completely laden cargo of missionary gifts ever sent out from this country to Africans, a huge Bull Line steamer wended its way out of New York harbor bound for Africa's distant shores.

The little missionary, tucked away in the wilds of Africa in the Careyburg district of Liberia is what Dr. W. E. B. Dubois called on his return the one outstanding sincere missionary effort in Liberia. Dr. O. E. D. Hubbard is the devoted and successful director of that effort as the head of the Hubbard Industrial and Agricultural School. Dr. Hubbard came back to America last spring to gather fresh supplies and finances for the work. This having been accomplished on last Monday afternoon, Dr. Hubbard and a party, including Mrs. M. L. Walker, a teacher of women's trade, sailed on the Bull Line for Liberia, laden with perhaps the most complete equipment ever given an African Missionary. Beside ten thousand dollars' worth of machinery, including a Ford truck, tractor, ploughs and sugar cane mill, pumps, there was carried along a variety of other small farm implements and outfits such as shoemaker and planing mill equipment, guns and dogs.

The work is conducted as a demonstration school with an acreage of 40 acres and twenty-one native people. With these as extension teachers the Lott Carey Mission is making great strides in its effort to teach industry and Western civilization and thus solve the crux of Africa's problems.

LOTT CAREY BUYS D. C. HEADQUARTERS

Washington, D. C.—The Lott Carey Baptist Foreign Mission Convention has purchased the big [illegible] story building at 1501 Eleventh street, corner of P, and will move its quarters here from Richmond.

The convention of which the Rev. C. S. Brown, of Winston-Salem, N. C., is president and the Rev. A. A. Graham, of Phoebus, Va., secretary, has an estimated income of $65,000 a year.

Recently $10,000 in machinery was sent to Liberia.

The event was celebrated Monday night at Shiloh Baptist Church with a collation to the Baptists of the city.

The members of the local headquarters and reception committees are as follows: Rev. G. O. Bullock, D. D.; Mrs. J. H. Randolph; Rev. J. L. S. Hollman, D. D.; Rev. J. H. Randolph, D. D.; Rev. W. D. Jarvis, D. D.; Rev. J. Milton Waldron, D. D.; Rev. W. J. Howard, D. D.; Rev. J. I. Loving, D. D., and Rev. Leon S. Wormley.

FOREIGN MISSIONS COST $66,544

A. M. E. Board Makes Annual Report Last Week In New York

NEW HEADQUARTERS ARE AUTHORIZED

Secretary Coit Given Power To Erect $35,000 Building In Harlem

New York.—**Foreign missions in the A. M. E. Church cost the denomination $66,540 according to the annual report made by Dr. E. H. Coit, to the Board of Missions, last week.**

Bishop H. B. Parks, of California, presided assisted by Bishops J. Albert Johnson, John Hurst and A. L. Gaines.

Secretary Coit was authorized to purchase property in Harlem for missionary headquarters; $10,000 to be raised by the general church and $12,500 each by the Woman's Mite Misionary Society and the Home and Foreign Missionary Society.

The foreign work budget for next year includes the following amounts: West Africa, $40,000; South Africa, $20,000; West Indies, $25,000; Haitian Islands, $16,000; South America, $15,000; Canada, $2,500; Missionary students, widows and orphans, $4,500.

The Board granted Bishop A. L. Gaines $1,200 for Fountain Mission, Trinidad, Penal Mission, Trinidad $410.

Missions, Foreign - 1925.

Missionary Saves African Girl From Horrible Death

HOW the evangelistic missionary in Africa, untrained in medical or surgical knowledge, is often called upon to perform operations requiring skill and care, is vividly related in a report from the Rev. Kenneth M. Harkness, of Mitchell, South Dakota, missionary of the Methodist Episcopal Church in Manjacaze, Portuguese East Africa, regarding his treatment of a Negro girl attacked by a hyena. Mr. Harkness says:

"It was three o'clock in the morning when they brought her to our Methodist Episcopal Mission.

"For two hours they had carried her through the stony little stretcher made of rough saplings lashed together with peeled from the trees.

"She had been sleeping in a hut with some other small children. Like most native huts, it was a flimsy affair made of reeds laced together, supported on poles and plastered over with mud. About midnight a hyena, on the hunt for food, passed near enough to the hut to catch the scent of the sleeping children. It made quick work of the plastered reed barrier, and grabbing the girl by the head tried to drag her from the hut. She tried to fight it off, but only succeeded in holding on her scalp to have it set its powerful jaws on her small shoulder. Thus half dragging and carrying her, the hyena started [illegible] which it was taken by [illegible] alarm. The young men [illegible] the hyena and the animal was dragged from the [illegible] the child, for [illegible] when a [illegible] by the load [illegible]

"Mrs. Harkness and I could not do much in the night, so after cleansing the wounds as best we could, we waited for daylight. I say we waited for daylight, but we had no idea what we could do when daylight did come. Our dispensary was only a native-built hut, and the windstorm was sending a stream of sand and leaves through it continually. So we decided to turn the office into a temporary hospital. The dining-room table was dragged into the office hut. This, when covered with a clean sheet, made our operating table. We had practically nothing in the line of instruments. But fortunately I had some milk and sewing needles from Johannesburg a few months before.

"When we got the little girl on the table and washed the wounds by daylight, we saw for the first time how bad they really were. A closer examination showed an ear torn nearly off, the arm torn in several places, a couple of gashes in the back of the shoulder, and a set of teeth marks in the hand. It is useless for me to try to tell you how we sewed the wounds; but with a prayer for guidance we set to work, and with our crude instruments (we had to pull the needles through with a pair of automobile pliers) we cleansed and sewed the tears. In ten days' time most of the bandages were off, and in a month the little girl had returned to her home. I am not doing justice to my story, however, unless I tell you how brave that little girl was through it all. Not a cry while we sewed her wounds, and she was not a day over ten years of age."

Mr. Harkness is a native of Webster, South Dakota. Mrs. Harkness was born in Bellmore, Ohio, and lived in Aberdeen, South Dakota, when appointed a missionary. 1920 graduates of Dakota Wesleyan University